

BIBLE SOCIETY RECORD.

Published Monthly by the American Bible Society.

VOLUME 32.

NEW YORK, FEBRUARY 17, 1887.

NUMBER 2.

NOTICE.

The fiscal year of this Society closes on Thursday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

ADDRESS OF SIR M. MONIER-WILLIAMS,

AT THE EIGHTY-SECOND ANNIVERSARY OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

I have been during more than a quarter of a century the holder of perhaps the only professorship in Great Britain which has for its object the conversion of the natives of India to Christianity, by disseminating among them the Holy Scriptures. The late Colonel Boden, who was of the honorable East India Company's service, bequeathed the whole of his property to the University of Oxford for the promotion of the study of Sanskrit, being of opinion—I give you the very words of his will—"that a more general and critical knowledge of the Sanskrit language would be a means of enabling his countrymen to proceed with the conversion of the natives of India to the Christian religion, by disseminating a knowledge of the Sacred Scriptures among them more effectually than all other means whatsoever." You see that this good Colonel Boden, like many other military men, I am happy to say, in India—men who have been the salt of our Indian Empire—was a soldier and servant of Christ; and valuing the Bible more than any other earthly possession, he believed that it was the duty of this country, to which God has committed a vast Indian Empire as a sacred trust—it was the duty of this country to give back to our Eastern peoples that most precious of all treasures which we have received from the East, our own Holy Bible, translated into their own vernaculars. He knew, too, that Sanskrit was the

sacred language of the Brahmins, the language which is the key to all the spoken dialects of India, and the key to the religious thoughts, the customs, and the superstitions of the natives; and he knew that a translation into Sanskrit was more likely to commend itself to the learned natives of India than any other translation.

Well, then, if God has committed to us this sacred trust, this vast Eastern Empire, what account have we to give of our stewardship? Let this great society—let the report which we have just heard read, be our reply. All honor be to this great, this faithful society; and all honor be also to the missionaries of the Baptist Society in India, for it is to them that we owe the first translation that we possess of the Bible into Sanskrit. In the life of Dr. Wenger, which has just been published by Dr. Underhill, of the Baptist Society, we find recorded all the details of the work of that noble-hearted, that devoted missionary, in translating the Bible into Sanskrit. But if it is our duty, as God's trustees in India, to bestow upon the natives the Bible translated into their own languages, it is also our duty to acquaint ourselves with their own so-called sacred scriptures, that we may be in a position to contrast the false with the true, and to urge the true sacred book of the East on their acceptance. Now, as many here know, a great deal of importance has recently been attached to the so-called sacred books of the East, which are at present being translated and published by the University of Oxford, where I am a professor; and if you look in the *Times* of last Monday you will see nearly a whole column devoted to an enumeration of these books of the East recently printed. I must say that it redounds very much to the credit of the University to which I belong that it should have undertaken to print and publish these books, held sacred by the natives of our Eastern Empire, and so enable every one to estimate them at their right value. For myself I may claim that in the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books. And I venture to tell this meeting what I have found to be the one key-note—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Saivas and Vaishnavas, the Koran of the Mohammedans, and the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, or the King of the Chinese—the one key-note, the one diapason, the one refrain, I have found running through them all, is salvation by works. They

all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings.

Here, then, we make our grand contrast, and draw our broad line of separation. Our own Holy Bible, our own sacred book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in our own sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only the thank-offering of the fruits of our faith. They are never the ransom money of the true disciples of Christ. "Put off the pride of self-righteousness," says our Holy Bible; "it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God." "Put on the garment of self-righteousness," says every other sacred book of the East. "Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds; for nothing else but your own meritorious acts, accumulated like capital of a bank, can save you from eternal ruin." We can understand, then, the hold which these so-called sacred books of the East continue to exert on the natives of India; for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these recently translated sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Well, then, let us take Buddhism, which is thus popularly described as next to Christianity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to give it to you from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of words to the following effect: "Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. Presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst or craving for existence is cessation of suffering; and the eightfold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This is the noble truth of suffering."

And now, with all reverence, I turn, on the other hand, to the first gracious words which proceeded

from the mouth of the Founder of Christianity, as given by St. Luke: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be divine, I ask, What is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners? And here I seem to hear some learned Orientalist—perhaps there are some present at this meeting—remark, "Of course it was impossible for Buddha to speak of the Spirit of the Lord, when he denied the existence of all spirit, human or divine; when he denied any being higher than himself, the perfect man; but assuredly it must be admitted that Buddha preached his gospel to the poor!" Well, bear with me for a little longer, while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the gospel of Jesus Christ. And I feel I am compelled to speak out on this occasion, even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our own Holy Bible; for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the gospel of Christ our Saviour—the gospel of peace—is in some quarters becoming out of fashion, and giving place to the gospel of misery—the gospel of Buddha.

Mark, then, two or three more contrasts which make the gulf I spoke of just now wholly impossible to be bridged over. In the gospel of Buddha we are told that the whole world lieth in suffering, as you have just heard. In the gospel of Christ the whole world lieth in wickedness. "Glory in your sufferings; rejoice in them; make them steps towards heaven," says the gospel of Christ. "Away with all suffering; stamp it out, for it is the plague of humanity," says the gospel of Buddha. "The whole world is enslaved by sin," says the Christian gospel; "The whole world is enslaved by illusion," says the Buddhist gospel. "Sanctify your affections," says the one; "Suppress them utterly," says the other. "Cherish your body, and present it as a living sacrifice to God," says the Christian gospel; "Get rid of your body as the greatest of all curses," says the Buddhist. "We are God's workmanship," says the Christian gospel; "and God works in us and by us and through us." "We are our own workmanship," says the gospel of Buddha, "and no one works in us but ourselves." Lastly, the Christian gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. "Life is real, life is earnest," it seems to say, in the words of the great American poet; and it bids us thirst not for death, nor for extinction, but for the living God; whereas the Buddhist doctrine stig-

matizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these books ; but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred book of the East that can be their mainstay, their support, in that awful hour when they pass all alone into the unseen world. There is only one gospel that can give peace to the fainting soul then. It is the book that this great society is engaged in sending to the uttermost ends of the earth. It is the sacred volume which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, "that Christ Jesus came into the world to save sinners."

FOREIGN DEPARTMENT.

CHILI.—Dr. Trumbull writes of a visit from Mr. Milne and his assistant, who arrived at Valparaiso on the 5th of December, and left there five days later by steamer for Monte Video. He says:

I rejoice in his success, and that you have sent him to these forgotten lands, which if they were in the heart of Africa would receive more attention from Christian churches than they do now. In Mr. Milne you have an invaluable helper, and his colporteurs, too, are living men. I shall do all in my power to aid them. He has just gone out from my study with Mr. Dodge to visit our Bible store, and then embark for the Straits and Monte Video. We all offered prayer together before separating. Mr. Milne has an excellent spirit, and so has Penzotti, though his knowledge of English is too limited for him to say much save in Spanish. He prayed in that tongue.

PERU.—Mr. Milne notes with satisfaction that the Society's work has encircled the South American Continent, and reports that between Oct. 16th and the 6th of December, when he was sailing from Valparaiso, by the way of the Straits to Monte Video, he had sold 1,145 volumes of Scripture for \$370 92. About one-half of these were sold at the ports of Mollendo, Arica, Iquique, Antofagasta, Caldera, Coquimbo, and Guayacan, while the coast steamer, on which he was a passenger, was receiving and discharging freight. The sales at Callao, for various reasons, were less than he had expected.

BRAZIL.—Mr. Brown says:

A letter from Silverio Neves, dated Nov. 29th, informs me that he had sold in Caxias some fifty Bibles, in spite of the opposition of the vicar who published a notice in the papers to the effect that the Bibles were false, and were to be considered as "presents from the Greeks." André Cayret, writing from a coast town in Bahia, says he had been sadly maltreated and stoned as antichrist. From all ac-

counts it appears to be a place given over to all kinds of lawlessness and disorder. The hindrances to the work seem at times to come thick and fast.

BIBLE TOURS IN COLOMBIA.

The Rev. M. E. Caldwell, of the Presbyterian Mission at Bogotá, gives an interesting account of a recent journey on his field. He says:

On the 15th of November I started out on a missionary trip of four days' mule-ride to a small mining town called Santa Ana, six hours' ride from Honda. At almost every stopping place I sold some Portions of the Bible or some good books or both. On arriving at Santa Ana, Friday evening, I immediately began selling Bibles and talking to the people. I had many delightful opportunities of preaching to little crowds who would gather round me to see the books or hear what I had to say. Early on Monday I had disposed of nearly all my books, and before starting on my return I had not a single copy of the Scriptures left. In all, I sold of your books twenty-six Bibles, thirteen New Testaments, and 104 Portions.

UNITED STATES OF COLOMBIA.

A recent number of *Woman's Work for Woman* contains a letter from Miss Franks, of Bogotá, in which mention is made of Mr. Milne's visit to that place last summer, as follows:

We have been having a few visitors lately, at some of the recitations, which has been a novelty, and has produced more interest in the lessons: two gentlemen from Barranquilla, here on business, one from the States, a good Christian man, and his associate—a German interested in education. They expressed themselves pleased with the quickness of the pupils. Another day we had Rev. A. M. Milne, a Scotchman, and Rev. Francisco Penzotti, an Italian, both Agents of the American Bible Society. I must tell you about these two gentlemen, who were among us for nearly a month. Their visit has done a world of good here, and they left us this week followed by the prayers and sympathy of all the church, and many more who are friendly to us. They said this was one of the most promising fields they had ever visited. They would go out with an armful of Bibles and smaller portions, and entering homes and shops and mechanics' rooms, ask people to buy. They would often sell seven or eight dollars' worth in a few hours. Many hesitated to buy because the Bibles contained no notes. Then they would explain, answer questions, in some cases enter into a discussion, and finally, the Bible would be bought. The priests of Caracas, where they had passed several weeks, had sent notices to the priests here to forbid buying Bibles, through the confessional. Perhaps yet, some of the Bibles sold may be taken away and destroyed, but not before the people have had a chance to read them and receive the seed into their hearts.

This morning, before they left for Ecuador, Mr. Penzotti went to the market to buy some necessities for their journey, and a man accosted him saying, "Sir, you have sold me a false Bible; it has no notes." Mr. Penzotti then began to explain why a Bible needs no notes, and the people collected around him until

there were fifty or sixty, and he used the opportunity to preach a little sermon—not one offering a word of dissent, but agreeing to all. This is the kind of men this country needs—men from among themselves, who have been slaves to the Roman Catholic Church.

The Bible agents have gone to Ecuador, the most fanatical country of South America, where the custom-house is watched by Jesuits to prevent the entrance of prohibited books and Bibles; where Protestants are not allowed to live, and persons who do not confess and take the communion are stoned; where the priests instigate the people to cut the telegraph wires which a few enterprising merchants have erected between Quito and Guayaquil; where no stage roads or railroads are built, for fear they will bring in too much intelligence, and where five per cent. of the people can neither read nor write. We are praying for them continually, that they may be preserved from the snares and violence of such priests and people. You can hardly realize how much good two such visitors can do to people so far away from the Christian privileges which surround you at home. It is like the cheering and life-giving beams of the sun.

A TRIP IN KWANGTUNG AND HUNAN.

BY C. A. COLMAN.

Mr. Wells and I left Canton to walk to Linchau, about two hundred miles distant, on the 28th of September. Our way led us through the streets of Canton a mile or two, then into the open country, where we sold books at all the villages and towns we passed through. At evening we found ourselves at Kam-k'ai-siz, and while our servant was getting supper ready, we gave the people an opportunity to inspect us and ask questions, in the open air, which they did with a will. Two persons who came to talk, were loud in denouncing all religions and doctrines except the (to them) all-important ancestral worship; they even denounced idols as being only stone, wood, dirt, insensible objects.

The latter and larger part of our journey was through a very hilly country, but we travelled on day by day, selling books as we went, and on the 14th of October reached Linchau, our books nearly all sold. At several of the towns, we were told no foreigners had ever been there, and at one the people were very friendly and bought fifty books from us.

I visited three cities in Hunan, two of which I had not visited before, and quite a number of towns and villages, returning to Linchau on the ninth day, having sold less than two hundred and fifty books. Most of the people were friendly, but very much excited at the sight of a foreigner, who, some said, had come to "tsii po,"—"take away their precious things." The country is very mountainous, and here the rivers have their sources which so well water the province of Hunan, and make it a place where rice is hardly half the price it is in the province of Kwangtung.

On my return to Linchau I found that the Rev. B. C. Henry, of the American Presbyterian Mission, with his family, had just arrived to visit this their most inland station. On the Lord's day, Oct. 31st, Mr. Henry baptized two converts, one a Hunanese,

a school-teacher, and afterwards we partook of the Lord's Supper together. It was a very pleasant and interesting incident in our missionary experience.

Leaving Linchau Nov. 2d, we reached Canton Nov. 8th, having enjoyed good health, and had a pleasant, and we hope, successful journey. We travelled over six hundred miles, and sold about twelve hundred books.

MR. JOHN THORNE IN SHENSI, CHINA.

The road from Singan to Hsing-ngan has already been travelled by the American Bible Society's colporteurs, and since that time last year few changes can be noted. But there were more persons travelling to and fro this season. To all the Scriptures were offered, and many purchased them. People residing by the road were for the most part already provided, as we found upon making our offers. They recognized us, and appeared glad to welcome us back again, and to show us their former purchases. In many instances when but one book was shown to us, we tried to prevail upon them to purchase others, so as to make up the complete set—Genesis, Gospels, and Acts—and some persons were glad to do so. One old lady particularly, called from her doorway for certain specified books that she wanted, and one man sawing timber by his house seemed to be watching for our appearance, for as soon as we came in sight he hurried into his house and brought out his string of cash for the Scriptures. Another said he had bought last year, but his brother at some distance away had asked him for the book, so he bought him one.

The queries of many seemed to imply an interest in this new doctrine, which is an advance at all events on their past acknowledged ignorance. But still not one of the many we asked, who seemed to appreciate the book, could say that they had read it, or believed in its being a holy book to lead them to a better life! It seemed only a proper thing for them to have in their houses! Explanations and entreaties, with the view to having them daily read the Scriptures, are made as far lay in our power, but here, as elsewhere to the northward, there is a pressing need for the *preacher*, Hanchung, at the southwest of the province being at present the only mission station.

CHINA.

BY MR. JAS. WARE.

Early in June I left Shanghai for the country, taking with me my wife and child, and two native assistants. At some of the more remote places, where likely enough a foreign lady has never before been seen, my wife and child were of course a great curiosity to the natives, and the crowds that gathered around us on our boat sometimes put us in peril. I canvassed the cities with my helpers, while my wife, assisted by the boatmen, sold from the boat. In sixteen working days we sold altogether 4,700 volumes, one-fourth of that number being distributed by my wife personally.

At one hamlet of about seventy inhabitants, we were received with many marks of kindness. The women were as much interested about the books

as the men, and urged their husbands and friends to buy and read about the wonderful things I had told them the books contained. They bought thirty volumes altogether. A man, by name Tsu, took a Gospel of John in Mandarin Colloquial, to examine. Seeing he was intelligent, I asked him to read the third chapter to the audience. He read it through, the people meanwhile listening attentively. I asked him if he had ever seen that kind of book before. He had not, and declared that what he had just read was wonderful indeed. I then asked him to tell me the meaning of the sixteenth verse. After looking at it for a moment he answered: "God had compassion on the men of the world and loved them, and sent his only Son—(turning to me, 'Is that so?')—and when men believed on that only Son they would never die but live for ever."

I referred him to the ninth chapter, and he was alike amused and interested with the narrative. It was curious to see him go through the different motions of spitting on the ground, making clay, and anointing the eyes. He shut his eyes tight to represent the man's blindness, and opened them as wide as possible to illustrate the cure. Turning to the audience, he asked, "Are there any blind men here?" Said an old woman, "Ah Soh is blind." "Bring him here and Jesus will open his eyes," said Mr. Tsu.

This gave me the opportunity to tell the people the nature of spiritual blindness, and I unfolded to them as plainly, and in as few words as I could, the doctrine of redemption and salvation from sin through Christ alone. The man referred to above was a simple-minded though intelligent countryman, and the fact that he understood on the first reading the story of God's love to man, as set forth in John iii. 16, and also the story of the ninth chapter, goes far toward strengthening my conviction as to the value of the Mandarin Colloquial Scriptures to the masses of people in China.

ACTION OF THE CENTRAL CHINA PRESBYTERIAN (NINGPO) MISSION, DEC. 1886.

The Ningpo Mission of the American Presbyterian Board, desire hereby to record their thanks to the American Bible Society for grants of Bibles and Portions during the past year, and to express their sense of the efficiency and courtesy of its Agent, Dr. L. H. Gulick.

It is pleasant to us as missionaries, to see this department of work carried on so vigorously and systematically, and our only desire in reference thereto is that it may be even more energetically pushed, and that God's rich blessing may rest upon it.

(Signed)

G. F. FITCH,

J. N. B. SMITH,

NINGPO, Dec. 1, 1886.

Committee.

PERSIA.

Mr. Whipple reached Teheran in time to attend the annual meeting of the East Persia Mission of the Presbyterian Board late in November. On the first of December he was to leave for Hamadan. The new United States minister, Mr. Pratt, had arrived at the capital and had been presented to the Shah. Mr. Whipple is much impressed with the possibilities of

work offered at Teheran. In former years some Bible distribution has been done at Resht, Demavand, and Amoot to the north, and as far as Yezd, to the southeast; but the reduction of the missionary force has made it impossible of late to take oversight of colporteurs at these points.

ONE TESTAMENT IN INDIA.

Miss Given, of Lodiana, communicates to *Woman's Work for Woman* the following incident:

One of our pastors, lately out on an itinerant tour, came across two villagers who were desirous of being baptized. They were from a remote district, had seen no missionary, had been taught by no man, but had arrived at an understanding of the truth by simply reading and studying a copy of the New Testament. He baptized them, and they went straight back to their village, it is to be hoped, to preach the truth to their friends and neighbors.

IMPORTANCE OF MASTERING TAMIL.

தேவன், தம்முடைய ஒரேபேருண குமாரனை விசுவாசிக்கிறவன் எவனோ அவன் கெட்டுப்போகாமல் நித்தியசீவனை அடைபு ம்படிக்கு, அவரைத் தந்தருளி, இவ்வளவாய் உலகத்தில் அன்புசுடர்ந்தார்.

—John iii. 16, in Tamil.

The Tamil language is spoken by more than fourteen millions of people living in the southeastern part of India between Madras and Cape Comorin, and in the northern half of Ceylon. The entire Bible was long ago made accessible to the people by foreign missionaries. The first version was prepared by Danish missionaries early in the last century. A translation long in use, known as the Union version, is the fruit of laborious effort in which American as well as British missionaries bore a conspicuous part, and the work of revision and improvement is still going on. More than two and a quarter millions of volumes of Tamil Scriptures have already been circulated.

So the pioneers on the field have accomplished a great work, and new missionaries sent to Madras and Ceylon reap the benefit. But none the less do they need to acquire and master the language, which has a considerable literature of its own apart from the Holy Scriptures, and is not likely to be supplanted by any other form of speech.

How important this is in the estimation of a veteran missionary, appears in the following extract from an address made last December by the Rev. Edward Webb, formerly of the Madura mission, at the ordination of his son who was expecting to enter the field to which his father went in 1845:

Among the first questions you will ask on reaching India, will be this: What means must I employ; what preparation make for the most effective work? First of all, and before every other provision for success,

I place without any hesitation, *thorough knowledge, and free use of the native language.* You must make it your own. The astronomer has not more need of a telescope for his work, than you have of the language for yours. When you have sailed over the oceans lying between this land and that, you will find another, broader still, and much harder to cross. Their tongue will separate them from you, more effectually than Himalaya ranges or broad Atlantics. You must scale those heights, and cross that ocean. In full view of the labor involved, you must plan to acquire a wide and thorough acquaintance with the Tamil; including minute accuracy of pronunciation, full comprehension of its grammatical structure, some familiarity with its literature; and, above all, an idiomatic and free use of the vernacular. Close contact with the people is impossible without this. But with it you will be accorded a high place in their regard; you will be an authority, with position and influence.

But if your plan includes such thoroughness as this, there is, I assure you, *hard work* before you. I had such a plan when I landed in Madras. But I had a theory, that to study the language by lamplight, after dark, was unnecessary, and even harmful in that climate, and so spoke. The remark of a missionary present was, "Then you will never get it." No native was ever more accurate or more fluent in his own tongue, than that brother came to be—Rev. Dr. Scudder, now of Chicago. But his power and proficiency came by study and practice, night as well as day. Do not plan to relax your effort after one or two years of missionary life. You cannot graduate from that school till your work for that people is done.

The first missionaries from this country to the Tamil people, were giants in their use of the language: Spaulding, who through fifty years of service, even to the fiftieth, spent many hours daily in the study of it; Poor, a match for any native in rapid, idiomatic, and eloquent speech; Winslow, our Webster in Tamil lexicography. Your standard at the start must be as high as theirs; for, mark these words, you will be, in the knowledge and use of the language, only what you set out to be; and, mark these too, your proficiency in the language, other things being equal, will very accurately gauge the value of your mission work, as well as your standing with the people and with your brethren. But with this high aim, and with persevering toil, you will in time reproduce the full results of the pentecostal miracle. It was certainly worth the miracle, and will be worth all your toil.

THE LANGUAGE OF THE LAOS.

GULF OF TONKIN, NOV. 22, 1886.

I have gathered from the Rev. S. C. Peoples some facts regarding the language of the Laos, which bear upon the question of printing the Scriptures in that language. The language used by the Laos in Upper Siam has such differences from that of the so-called Shans (who are found in Burmah and among the independent tribes to the north of Siam), that the Scriptures translated by Dr. Cushing, of the Baptist Mission, are not available for the Laos. And on

the other hand, while the grammatical structure of the Laos language may be said to be identical with that of the Siamese proper in Lower Siam, more than half of the vocabulary is different; and there is an additional "tone" in the Laos, making a fifth; and of course very many of the idioms are different.

The Laos have long had a written language of their own, which is learned and read by perhaps more than half the men as a part of their practice in the Buddhist priesthood, which the most of them enter for a longer or shorter period. They have their Buddhist literature in this language; the regulations of their extra Buddhist spirit-worship are also in this language; and the edicts of their rulers are promulgated in it. The alphabet is of a totally different form from that of the angular Siamese alphabet, being moulded on that of the Cambodian, which again has relations to the circularly formed letters of the Burmese.

Laos Christians try to learn the Siamese for the sake of reading the Scriptures and other Christian books, and some of the brighter and more persistent do succeed to a very useful degree; but the most who make the attempt gain only a partial and halting knowledge of the Siamese. Outside the Christian membership, especially in the country regions, almost nobody can read Siamese. The Rev. C. Martin, on a recent tour of three months to the regions north of Chiengmai, met but two or three who could read Siamese, while large numbers could have read Laos books had he had them. The missionaries commenced their work in Upper Siam with the full hope and expectation that books in the Siamese language would be all-sufficient for the Laos, but fifteen or more years of effort have convinced the most hopeful and persistent that Christian literature must be produced in the vernacular of the Laos, if the best is to be done for them.

Thus far Laos books have only been written with a style, on palm leaves. If Christian literature is to be produced in Laos it must be by printing from type. In 1878, the Rev. J. Wilson, when in the United States, secured the casting of a font of Laos characters, and this font has ever since been in Siam waiting for some one with time and strength sufficient to put it into use. There are fears that it is not all that is desirable, but Mr. Peoples is purposing soon to take the matter in hand and test it, and if it shall be proved to be necessary, steps will be taken to supplement and improve the font. The Laos Mission has already a press at Chiengmai, so that the day may not be distant when it may be possible to commence printing.

Among the first books the missionaries will wish to print will be portions of the Bible, as has already been intimated by Rev. D. McGilvary, D.D., in the *Bible Record* for August last. It is now nearly ten years since the Gospel by Matthew was translated by Dr. McGilvary, since which it has been subjected to revisions by others of the Mission. John and Acts have also been translated, and Luke is in hand by Mrs. McGilvary, assisted by Dr. McGilvary and Rev. C. Martin.

I have encouraged the missionaries to the Laos to hope that when they have completed their arrangements for printing, the American Bible Society will

be ready to publish such books of the New Testament as the Mission may specifically recommend.

Faithfully yours, L. H. GULICK.

A HARD LANGUAGE.

A Baptist missionary in India writes :

I am often obliged to go off by myself on preaching tours, and do the best I can alone. Years of practice have, of course, made this easier; but I never feel, and never expect to feel, that I am presenting the truth in the most effective way to the average heathen without the supplementary aid of a native Telugu tongue. One who is not acquainted with Oriental idioms can hardly understand this. We hear of Americans being mistaken for Germans, and even perhaps, for Frenchmen. But I think we can safely say that no missionary, or even any other European, was ever mistaken in his speech for a Telugu; and this is due not so much to the difficulty of acquiring the language correctly, as to the different habits of thought and expression of the two peoples—the way of “putting” things—a rhetorical rather than a grammatical difficulty.—*The Baptist Missionary Magazine*.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—For some months I have been looking after the facts with respect to the colored population of my district; and from these facts am prepared to say that the negroes of Alabama and Florida are in a fearful state of destitution, so far as the Holy Scriptures are concerned. A good large percentage of this population, perhaps one-half, living in the cities are supplied, but what we call the plantation part of the population are almost entirely destitute. In the district of Alabama and Florida at least 40,000 families are destitute. In one county 2,000 families were reported destitute entirely. There is not more than ten per cent. of these families unable to read. It is astonishing how fast the negroes of the South have picked up learning, at least enough to read. It is rarely that you find a family with no member able to read.

There is on their part a very strong desire to possess the Scriptures. They want them before anything else. If they could buy the Bible from merchants who furnish them provisions—nearly always on an annual credit—the Bible would be the first thing they would buy.

If these people so anxious for religious knowledge are neglected, with the suffrage which they hold in their hands, their power for evil in the country at large can hardly be estimated. It is known that the South is just beginning to enter upon her prosperity. This is mostly in mineral districts; and these persons who are so prosperous do not yet see the great need in the direction these facts point. Hence their contributions are meagre yet. The North Alabama and Alabama Conferences, as their minutes will show, nearly doubled their contributions this year

over last, and promise better for the future. The Florida Conference has also promised far better things for another year.

ILLINOIS.—The auxiliaries reporting for last month are: Galena Bible Society, Iroquois, Morgan, St. Clair, Scott, Shelby, and Washington Counties. These auxiliaries are in a hopeful condition, out of debt, and some of them very prosperous, financially and otherwise.

Galena Bible Society, the oldest Bible society in the extreme part of Northern Illinois, just held its fifty-fifth anniversary. It was established when Galena was a flourishing mining town, before Chicago was hardly thought of, except as Fort Dearborn. This auxiliary has always been well officered and managed, and is on a solid basis in every respect. They gave over \$500 to the American Bible Society as a donation last year, and have one thousand dollars credit balance and cash.

Iroquois County Bible Society is in a more hopeful condition than for some years past. Large and enthusiastic meetings were held in different parts of the county this year, and new life seems to be awakened in the cause.

Morgan County Bible Society is still the banner auxiliary in Central Illinois. Under its very efficient officers and agent it has improved upon its good record of some former years, especially in the way of donations. They make another \$500 donation to the American Bible Society. They held two annual meetings this year: one in Centenary Methodist Episcopal Church, and one in the State Street Presbyterian Church, both were well sustained, and the cause well advocated by Judge Whitlock, Dr. Jones, Rev. Mr. Murray, and Presiding Elder Kumler. We only regret that there are not many more such auxiliaries all over the State.

There is no cause for discouragement in the Bible work in Illinois. Many signs of increased interest in some quarters, and we hope to push the work more vigorously in the future.

KANSAS.—The first annual meeting of the McPherson County Bible Society was held the 12th of December, and excellent addresses were made by the brethren.

The first annual meeting of the Mitchell County Bible Society was held Dec. 19th, in the Presbyterian Church, the Baptist, Methodist Episcopal, and Presbyterian Churches uniting. The evening was favorable and the house full. The attention was excellent throughout, and I look for the advance of the work in that county. The brethren and their churches seemed to be well united, and I expect them to take charge of the work in that county soon.

December 26th the first annual meeting of Harper County Bible Society was held in the Baptist Church, with the hearty co-operation of the other churches. The Baptist minister had done some work for the American Bible Society and held it in good esteem. The cold weather kept many away, but officers and committees of the society have a better understanding of the work that is expected of them, and I look for increase of interest.

Last Sabbath, Jan. 2d, Jefferson County Bible Society held its annual meeting at Oskaloosa, the first

for several years. There too was manifested a union of hearts for the work.

KENTUCKY AND TENNESSEE.—To visit the Franklin County Bible Society, the Lincoln County Bible Society, both in Middle Tennessee, the Memphis Conference, and the McKenzie Bible Society, both in West Tennessee, required a travel of 2,090 miles during the month. There has been no ecclesiastical body in the district, during the year, at which your representative and his cause met with warmer sympathy than at the Memphis Conference of the Methodist Episcopal Church South, at Jackson, Tenn., on the 8th of December.

The anniversary of the Lincoln County Bible Society on the second Sunday, and that of the McKenzie Bible Society on the third Sunday, were decided successes. At each of these anniversaries union meetings of all the churches in the towns were held at 11 o'clock A. M., and at 6.30 P. M.

MICHIGAN AND WISCONSIN.—The auxiliary work has been encouraging. The final report of the work done by Wayne County Bible Society, which was made during the month, makes a creditable showing. The amount contributed by the churches in Detroit was \$1,159 14. The value of the books sold during the canvass was \$526 33; value donated, \$72 61. The city was thoroughly canvassed, street by street, and while a strict record was not kept of each family visited, it is safe to estimate that at least 25,000 to 30,000 families were visited, and the destitution outside of the Roman Catholics was supplied by sale or donation. The success of the canvass was owing to the management and hard work of the president of the society, Rev. I. N. Sprague, D. D.

The pastoral canvass of the city of Milwaukee, by the local Bible society, shows that out of 3,973 families visited 816 families were found without the Holy Scriptures. The number of copies of the word put into circulation by sale and donation was 387.

MISSOURI.—In the *Bible Society Record* for December, I was pleased to see the "Action of a Synod in Missouri," warmly endorsing the American Bible Society. I here enclose the similar action of another synod, convened soon after in Farmington, Mo.

Rev. W. H. Marquess offered the following minute, which was adopted:

"The Synod of Missouri, after hearing the earnest address of Rev. Edmund Wright, District Superintendent of the American Bible Society, learns with joy and gratitude of the noble success which God still grants to the Society; and we would lay upon the consciences of all God's people the necessity of sustaining liberally and heartily this great missionary agency, which is doing a work so peculiarly its own, and so vital to the progress of the gospel.

"Resolved, That the cause of the American Bible Society be placed annually upon the docket for discussion."

NEBRASKA.—Since my last report I have visited officially nine auxiliaries, as follows: Fillmore, Gage, Johnson, Otoe, Cass, York, and Madison Counties, and Friend and Exeter. Each of these auxiliaries have contributed liberally to the Bible cause. Otoe

County sends sixty-seven dollars to the Bible Society, and Cass County \$18 35. There is a growing disposition among the auxiliaries of this new country to return a little for the large amounts expended on this field.

NORTH AND SOUTH CAROLINA.—The following is a general statement respecting Dr. Wiley's last labors: The late Superintendent's diary shows that in the early part of December his movements were much impeded by bad weather. A snowstorm setting in on the 4th and continuing through the 6th, prevented his attending the North Carolina Methodist Conference South, then in session in Reidsville, N. C.

I find the following entry in his diary for Dec. 13th: "The prospect for Bible work this month paying financially is very dull, but to-day I fixed my plans. I want to leave to-morrow, D. V., to attend the South Carolina Conference of the Methodist Episcopal Church South, which meets in Orangeburg, S. C., the 15th, to spend a night in Columbia on my return; Sunday, the 19th, in Winnsboro, S. C., and next Monday night in Charlotte, N. C. This is one trip."

Dr. Wiley's diary, from the 18th to the 20th, mentions many symptoms of his approaching illness. On the 21st and 22d he was in Charlotte, Statesville, and Salisbury, N. C., visiting the Bible society officers in those places. He reached his home in Winston on the 23d, much prostrated. On the 25th, I find the following entry: "Our children greatly enjoyed their presents, mostly useful, and have had a quiet, pleasant day. For myself, I have been very busy with official work. We are all at home, and I do thank the Lord for his mercy to us."

OREGON.—I am glad to report encouraging success in the Bible work for the month. Two popular Bible meetings were held in Salem on Sabbath evening the 5th, with large attendance and good interest. Addresses were made by various pastors and your District Superintendent.

All the services held during the month were of more than ordinary interest, and the collections have been larger than those of the previous year. The sales also, made at the various depositories, have been larger than those of a year ago.

TEXAS.—This month I attended the annual meetings of four auxiliary societies, viz.: that of Walker County, of Victoria County, of Jackson County, and of Eagle Pass. The attendance at these meetings was quite good, but the contributions and the sales of Bibles at the depositories were small. These counties suffered from drought or cyclones during the summer and fall.

During this month six conferences of this State held their annual meetings, viz.: The German Southern Conference, Austin Conference, Texas and West Texas Conferences of the Methodist Episcopal Church, the East Texas Conference of Methodist Episcopal Church South, and the West Texas Conference of the African Methodist Church. Four of these conferences, realizing that resolutions alone will not furnish the Scriptures to the world, gave eighty-three dollars in the aggregate, fifty-six dollars of which were from the two Colored Conferences of the Methodist Episcopal Church.

WAYNE CO. BIBLE SOCIETY, MICH.

DETROIT, Jan. 26, 1887.

The work of canvassing the city of Detroit and supplying the destitute with Bibles is now completed, at an expense of near \$1,200, from funds raised for that purpose by the churches in the city. This leaves a very small sum in the treasury, and a supply of Bibles in the depository sufficient for present wants. This society had been virtually dead for years, and its depository had been kept alive by the personal efforts, and mostly by the personal gifts, of Mr. Hoffman, the former president of the society, who is now dead. We have been much aided by the occasional visits of your District Superintendent, Rev. Mr. Mead.

As a society we have been put to much inconvenience for the want of a suitable place for our depository, which has been kept in the *newsboys'* room, in an out-of-the-way place. We are now offered a central and public place in the bookstore of Phillips & Hunt, where the depository of the Presbyterian publication Board is kept, and also the Methodist publications, and the books are to be sold at the New York prices.

I. N. SPRAGUE, *President*.

SARATOGA COUNTY BIBLE SOCIETY, N. Y.

The seventy-second anniversary meeting of the Saratoga County Bible Society was held Jan. 26th, 1887, in the First Presbyterian Church, in Ballston Spa, J. H. DeRidder of Schuylerville, president, in the chair.

The meeting was opened with reading a portion of Scripture by Rev. A. R. Olney, and prayer by Rev. E. P. Stevens. The minutes of the last meeting were read and approved.

The report of the executive committee was presented by the secretary, from which we take the following:

"At a meeting of your committee, held March 10th, 1886, the treasurer reported a balance in his hands of \$526 25. On motion, the treasurer was instructed to send to the Parent Society, as a donation and to cover nine life memberships, the sum of \$300, also \$100 to be credited to our book account in New York.

"Many individuals and destitute families have been supplied with copies of the word of God, and we have aided, to a very limited extent, the Parent Society in its great efforts to supply the wants of our own country and to send the light of truth and life into the darkness of heathen nations. The importance of keeping our own population supplied with the word of God cannot be too deeply impressed upon our minds. The Bible is the chief corner-stone of our civil and religious institutions, the main pillar of our republican government. At the present time, when our nation is being swept with the tempests of adverse opinions, when opposing principles and sharp controversies are unsettling the minds of men on vital questions of civilization, morality, and religion, where shall we go for wisdom that is profitable to direct and guide but to the volume of eternal wisdom, the inspired word of God?

"We have this blessed word in our hands to distribute, and the reasons why we should engage with

increasing zeal in its dissemination are increasingly imperative and important. Let us, dear friends and fellow-laborers, go forth from this annual meeting with renewed strength and sublime purposes to do more than we have done in the past, in our efforts to give the inspired word of God to every land and tribe and tongue on the face of the whole earth."

The secretary also presented a full tabulated report of the depositories of the society, which was approved and adopted.

At 12.30 o'clock the society took a recess of one hour, and on reassembling, the afternoon session was opened with the usual religious exercises, conducted by Rev. A. R. Olney.

Rev. S. V. Leech, D.D., pastor of the First Methodist Episcopal Church of Saratoga Springs, was then introduced, who addressed the society on "The Value of the Bible."

At the close of the doctor's superb address, Rev. Mr. Olney moved a vote of thanks to the speaker for his very able and eloquent address, accompanied with the request that a copy be furnished to the press for publication. The motion was carried unanimously.

THE CONGREGATIONALISTS OF NEW YORK.

At the last meeting of the General Association of New York, after an address by the Rev. D. Boyd, on motion of the Business Committee, it was

Resolved, That we commend again to the churches the grand work of the American Bible Society, and urge upon pastors and people that it be remembered with liberal contributions yearly.

MISCELLANEOUS.

THE BIBLE A CENTURY HENCE.

FROM AN ADDRESS BY BISHOP J. F. HURST.

Hawthorne says, a woman's face is never so beautiful as after her soul has passed through a great struggle. Our Bible will have passed through its great struggle, and how beautiful will be its face! Many of these dark passages will have lost their perplexity. Years ago we used to pore over words relating to slavery, and wonder at their confusion. That is now all past. We read the letters plainly now, for they are written in gold and blood. Grant's sword and Lincoln's pen, and God's golden scales of even justice to guide them, have proven a perfect exegesis for the knotty question. We now make inquiry about the character of the sacred wines—what kind of wine it was that the water was converted into at Cana of Galilee, and whether it was really wine which Paul gave Timothy liberty to drink. When no man who advocates the manufacture or sale of intoxicating drinks will have the effrontery to ask for public office in these coming brighter days, and when each party will hold up the cup of cold water, and declare that it never did hold up anything else; and when the American saloon shall be rent asunder, one half falling into the Atlantic and the other half into the Pacific, to be tossed about and rent asunder by the mad tides of all the seas, then the exegesis of that biblical question will be settled for ever.

Shall our descendants, when they take up this Bible, find the Pentateuch eliminated; the second half of Isaiah put after Daniel; Job made the beginning of the Canon; Hebrews banished; John's Gospel declared spurious; and the Book of Revelation only a romantic myth? No. When we shall have passed away, and our names will be well-nigh forgotten, and those who enter upon the study of theological science shall go out upon foreign missions, and open the Bible, and read the sacred books to the people, it will be found that the number is just the same. It will begin as now: "In the beginning God created the heaven and the earth," and it will end just as now: "The grace of the Lord Jesus Christ be with you all, Amen." And between those two passages not one word will be lost. It will have endeared itself anew to millions of the world's toiling population. New hymns will have been inspired by it, and have taken their sweetest melody from it. New rules of interpretation will have been written, to make clear the sacred words. Hearts, which defy all arithmetic to number them, will have feasted on its promises, lived on sublime faith in them, and have gone home to their reward with the words of holy writ upon their lips, as they went out from the vale of tears into the blessed land where they sing one song and speak the one language of the blood-washed and triumphant. All the languages of the world will, I suspect, in less than a century, have been reached and the Bible translated into them. Where will be our Bible? You might as well ask, Where will Gibraltar be to-morrow morning? or, Where is Bunker Hill Monument to-day? or, Where will God's sun be a century from now? No, there are no analogies which our eyes see, on the fairest field, or in the most distant horizon to express its power. The Bible alone can state its own immortality: "The grass withereth, and the flower thereof fadeth, but the word of our Lord endureth for ever."

PROF. STOWE'S BIBLE CLASS.

Among the notable things in Hartford, Conn., some twenty years ago, was a Bible class conducted by Prof. Calvin E. Stowe, held on Sunday afternoons in the chapel of the Asylum Hill Congregational Church. It was an object of extraordinary interest, not only in the immediate vicinity but outside.

The *Religious Herald* says that at a recent service commemorative of this eminent instructor, an address was made by his pastor, the Rev. Joseph H. Twichell, who described his Bible class as follows:

A large number of people from different parts of the city flocked to it, and the chapel was always full. And if you wondered at first what the attraction was—for he was a man without the slightest pretension to any of the taking arts of speech—you did not wonder long. You presently saw that there was that about his handling of the Scriptures that made the *life* that is in the word, felt. It was "in demonstration of the spirit and of power." He was a biblical scholar, but a scholar with his heart as well as with his head. All divine truth was *vital* as he viewed it, and he made it seem so. He was upon the Gospel of Matthew when I became his hearer; and I well remember,

when it came to the twenty-fourth chapter, what a vivid, intense air of reality—going on in his plain way—he threw around our Lord's discourse concerning the end of the world. So much so, that once, as I distinctly recall, when I got out of doors the aspect of the still summer day was somehow strange to me—tinged as it were with the awe of the tremendous scenes it was one day to witness.

I often walked home with him after his lectures, and almost always his talk was a continuation of the theme he had been unfolding, showing how profoundly it had engaged him. I am sure I never knew one whose thoughts of what he was doing were so entirely impersonal as his seemed to be in connection with that exercise. Not infrequently when he ceased speaking and sat down he would turn to me and say, "Wasn't that good?" The subject was all.

From the Gospel of Matthew he passed to the Book of Daniel, thence to the Epistle to the Romans, making us the fortunate partakers of the rich fruits of his lifelong study in those scriptures. For about two years he served us in this work, bringing it to an end the last Sunday in March, 1867. Many a time I have wished that his closing lecture might have been taken down just as he gave it, and preserved to us. It was about the Bible, and was a free utterance of his thoughts and feelings regarding the Holy Book—of his unbounded reverence, enthusiasm, and love for it. He said that through the whole forty years he had thus been employed in studying and teaching it, he had been doing *just what he wanted to do*. He spoke of its divine greatness, of its treasures, of its knowledge, both that which was open to our understanding and that which was as yet hidden from us. He said that because it was so great, he for one found it easy to be humble before it; that simplicity and godly sincerity were essential to a true insight of it, according to its nature; that it was, as respects the most precious things in it, as St. Peter declares, "a light shining in a dark place till the day dawn and the day star arise" in the heart; that though there were depths in it that thus far no one could fathom, he was perfectly assured that through the unfoldings of Providence and the advance of the kingdom of heaven on earth, sooner or later *all* its meaning would come out. Many things more he said. He gave us counsel how and what to read for our spiritual edifying, but ever returned to the book that was so dear to him—the friend of his soul. As he spoke he kindled and glowed and the tears ran down his face. He was a man quite unwonted to betray his emotion, and it moved the hearts of all present that day when more than once he had to pause and recover his voice before he could go on.

I am thankful for this church and always shall be, and count it the happiest circumstance that it fell to our lot thus at the outset of our history to be taught in the word of God by such a learned and honored and reverent student of the same, who was also of our own household. It was one of the best of all possible good gifts to us. And I am thankful for myself that in the early stage of my ministry I was brought so near such a man—into intimate communion with his mind and with his spirit. It was an opportunity that I trust was not altogether lost upon me.

First and last, as teacher and preacher, he opened the Scriptures to a great many, in many places. But we had a feast of his autumnal fruit, dropping from the bough full flavored with all the summer of his experience.

And not we only: For wherever he went and as long as he could, he kept on teaching with unabated ardor and delight. His humble neighbors, white and black, in that place in Florida which was his winter resort till he was no more able to bear the journey thither, enjoyed, year after year, the same feast after us. He was peculiarly a man of the Bible. He lived and was seen in closest company with it, from youth to age—through his whole pilgrimage. To unseal its flowing heavenly springs to others was his one earthly business: and it was a most beautiful and fitting thing that when his body was prepared for burial his last well-worn Greek Testament was placed in his hand to go into the grave with him.

RECEIVING THE BIBLE.

Our acceptance of the gospel and obedience to its requirements, depend upon the way in which we receive the will of God as revealed in the Bible. If we accept it as authoritative because spoken by God, we have a sure foundation on which to rest. But if we submit it to trial and decide according to our own preferences, reason, and attainments, our entire religious convictions must be feeble and liable to be shaken at any time. Christ himself set forth the proper method of receiving the word of God and the salvation which it makes known when he said: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The most noted saints, the most successful preachers, and the greatest theologians, have been distinguished for receiving God's truth as little children.

In the discriminating and admirable delineation of the character, gifts, and work of the late Rev. A. A. Hodge, D.D., delivered at his funeral by Rev. W. M. Paxton, D.D., we find the following significant and true statement of the way in which this wonderful foundation received the word of God:

"He received the Bible simply on the authority of God; hence it was the word of life and light to his soul. He believed a doctrine simply because God said so. Few men were so thoroughly versed in the philosophy of the age, and perhaps no one was able to handle these arguments with greater power and sagacity; but the basis of his own personal belief was not philosophy or human reason in any of its dicta, but simply the word of God. These two features of his religious experience made him a teacher whose theology was Scriptural and *christo-centric*. It rested on the Bible, and gathered around and centered in Christ."

This is according to the divine teaching with respect to receiving the word of God. And those who accept it in this way not only conform to the requirement, but find strength and comfort to their own souls, and become strong in the Lord and in the power of his might. "Thus saith the Lord," should be an end of all doubt and controversy. Just as soon as the real meaning of any passage of the Bible has

been ascertained, its authority is to be admitted, even though the carnal mind or partially sanctified heart may rebel against it, and our intellect may be unable to understand it fully. What we know not now we may know hereafter; though there are no doubt many things pertaining to God, his word and his works, that we will never either in this life or in that which is to come be able to comprehend.

And all preaching that does not insist upon the reception of the Bible "simply on the authority of God," is faulty, weak, and will fail to edify the church or bring sinners to repentance. All apologizing for what God has said is out of place; and all attempts to discredit or lower the force of anything God has revealed because we may be unable to explain it or assign what we may be pleased to call satisfactory reasons for it, in the Sabbath school or in the pulpit, cannot fail to be injurious. In this way not a few preachers have made their people weak and sickly. To all such the inquiry of Job may be pertinently put: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—*Presbyterian Banner*.

CONTENTS OF THE BIBLE.

In a sense, the Bible is a plain and simple book, which he that runneth may read. The language is that of ordinary life. The words are for the most part familiar, and the sentences brief, open, and clear. In another sense, it is one of the most difficult books to interpret. The subject is large, and lies mostly in the spiritual domain. The heavenly things can be seen only as reflected in a broken earthly mirror. To add to our difficulty, the Bible is given, not in systematic form, in ordered and philosophic phrase, but as a collection of fragments. Though clear in itself, each fragment is to be modified by all others. The single sentence, verse, or chapter is but a part of the whole, a single segment of the wide circle of the truth revealed to us in the word of God. As Milton has it, "There is scarce one saying in the gospel but must be read with limitations and distinctions to be rightly understood; for Christ gives no full comments or continued discourses, but speaks oft in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there, which requires a skillful and laborious gatherer, who must compare the words he finds with other precepts, with the end of every ordinance, and with the general analogy of evangelic doctrine; otherwise many particular sayings would be but strange, repugnant riddles." The itemizers have often been huge misinterpreters of the gospel. If single verses had contained the gospel their interpretation would have been correct, but as these verses contain but a fragment of the truth, their statement of it is entirely incomplete. And an incomplete statement, a half truth, is often more deceptive than an entire untruth. The only reliable interpretation is that which takes account of the entire body of revealed truth, and this wide connection and relation of Bible truth is what many positive people fail to grasp.—*Western Christian Advocate*.

NEGLECT OF THE BIBLE.

The Bible comes to us claiming to be the word of God. And it bears abundant evidence that its claim is just. Such a book could not have been written by uninspired men. This has been acknowledged by the wisest and greatest of men. They have been firm believers in the inspiration of the Holy Scriptures.

This book treats of most important subjects. It reveals to us God in all his infinite and glorious perfections. It makes known his Son, Jesus Christ, who came down from heaven to be the Saviour of the world. It satisfactorily answers that most important question: "If a man die, shall he live again?" And also that not less important question: "How shall a man be just with God?" It gives perfect rules for the regulation of our lives, and it abounds with exceeding great and precious promises. It infinitely surpasses all other books that have been written. It is a lamp unto our feet and a light unto our path, in our pilgrimage through this dark world.

And yet by large numbers it is a neglected book. There are many that seldom or never read it. They spend much time in reading other books, and in the perusal of secular newspapers and periodicals, but they find little or no time for this best of all books that would make them wise unto everlasting life. It has a secondary place even with many that profess to be the people of God. There are days and weeks in which they do not open it; or if they do, only for a hasty, careless perusal of it. And it is no wonder that their souls pine and starve. If the Christian would be a growing Christian, he must partake freely of the sincere milk of the word. He must feed and feast on this bread of life. Those that have been eminent for Christian attainment have been in the habit of much meditation on the divine word. It was the prayer of the Saviour for the disciples: "Sanctify them through thy truth: thy word is truth." If we would become holy, we must habitually bring our souls into close contact with God's holy truth. Thus shall we be quickened in the divine life, and go on from strength to strength in the Christian course.—*Clericus, in the New York Observer.*

THE CHOPPED BIBLE.

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures, so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out the week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said "thank you" she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it. A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then the husband came from behind the house with an axe on his shoulder. Seeing the Bible in his wife's hand he looked threateningly at her, and then said to the distributor: "What

do you want, sir, of my wife?" The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility; but stepping up to his wife he took the Bible from her hand, saying, "We've always had everything in common, and we'll have this too." Placing the Bible on the chopping-block he chopped it in two parts with one blow of the axe. Giving one part to his wife, and putting the other half in his pocket, he walked away.

Several days after this division of the Bible he was in the forest chopping wood. At noon he seated himself on a log and began to eat his dinner. The dis severed Bible suggested itself. He took it from his pocket and his eyes fell on the last page. He began reading, and soon was deeply interested in the story of the prodigal son; but his part ended with the son's exclamation, "I will arise and go to my father." At night he said to his wife, with affected carelessness: "Let me have your part of the Bible. I've been reading about a boy who ran away from home, and after having a hard time decided to go back. There my part of the book ends, and I want to know if he got back, and how the old man received him." The wife's heart beat violently, but she mastered her joy, and quietly handed her husband her part without a word. He read the story through, and then re-read it. He read on far into the night; but not a word did he say to his wife. During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly, "Wife, I think that is the best book I ever read." Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said: "Wife, I'm going to try and live by that book. I guess it's the best sort of a guide for a man."—*Selected.*

THE remedy which God has given to man is the gospel. Its object is to displace self and the creature from the heart, to restore the love of God to the supremacy which is its due, and thus to restore man to his place in the happy family of God. The value of the gospel consists in its being a true representation of the gracious character of God in relation to his rebellious creatures. Jesus Christ is the subject of the gospel, for he is God in relation to sinners. The gospel tells how full of love he is towards sinners, in all his feelings and in all his actions.—*Erskine.*

BIBLE SOCIETY RECORD.

NEW YORK, FEBRUARY 17, 1887.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, February 3d, 1887, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious exercises were conducted by the Rev. Jacob Chamberlain, D.D., of India.

The death of the Hon. James Jackson, Chief Justice of the Supreme Court of Georgia, one of the Vice-Presidents of the Society, was announced, and on

the recommendation of a special committee, the Managers unanimously adopted a paper expressing their high appreciation of his Christian character.

Grants of books were made to the value of about \$2,500. Funds were also granted to the amount of \$719 80 to the American Board for its Austrian Mission.

Communications and reports were received from various parts of the foreign field, and among others from Dr. Trumbull at Valparaiso, and from Mr. Milne who had reached Chili on his way around the continent and was about to embark for Uruguay; from Mr. Caldwell of Bogota, Mr. Baxter of Callao, and Mr. Osuna of Venezuela, showing how Bible distribution commenced by Mr. Milne, was being carried on; from Mr. McKim and Mr. Diaz in Cuba, who together sold 450 volumes of Scripture in December; from the Austrian Mission of the American Board, with a report for 1886 and a request for a new appropriation of funds, which was cheerfully granted; from the Ningpo Presbyterian Mission, conveying a vote of thanks and expressing high appreciation of Dr. Gulick's efficiency and courtesy; from Dr. Bliss with estimates of \$60,000 needed for work in the Levant the coming year, and from the British and Foreign Bible Society calling attention to a large Missionary Conference which it is proposed to hold in London in 1888.

Two Bible societies were recognized as auxiliaries in Kansas, one in Michigan, and one in Massachusetts.

The receipts in January from all sources were \$55,342 59; of which amount \$28,905 40 were for books sold and on purchase account.

Issues from the Bible House during the month of January, 64,395 volumes; issues since April 1st, 1886, 835,395 volumes.

HON. JAMES JACKSON.

At the stated meeting of the Board in February, the following Minute was unanimously adopted:

The Honorable James Jackson, Chief Justice of the State of Georgia, who was elected a Vice-President of the American Bible Society in May, 1879, died at his residence in the City of Atlanta, on the fourteenth day of January, 1887, in the sixty-seventh year of his age.

He was a native of the State which for more than forty years bestowed its honors upon him by committing the most important interests to his oversight. While yet a young man he was made a Judge of the Superior Court, and later he served successfully as a Member of the State Legislature, as a Representative in the National Congress, as Associate Justice, and then as Chief Justice of the Supreme Court of Georgia. In all these positions he proved himself to be a man not only of rare discrimination, integrity, dignity, and kindness, but above all, of a simple and intelligent Christian trust. The warmest eulogies of his character and public services have appeared in the religious

papers of Georgia, while the secular press has paid its tribute to his worth in spontaneous and glowing terms.

The residence of this distinguished Vice-President of the Society was so remote that the Managers were not favored with his counsels in their monthly deliberations, but they gratefully recognize the fact that his interest in the work of this Society was cordial and constant.

It is directed that this Minute be placed upon the permanent records of the Board, and that a copy of the same, with expressions of Christian sympathy, be transmitted to the family of Judge Jackson.

REV. C. H. WILEY, D.D.

Rev. C. H. Wiley, D.D., of Winston, N. C., died at his home after a brief illness, January 11th, 1887. The Committee on Agencies adopted and placed on their minutes the following:

"The Committee record with sincere regret the death of Rev. C. H. Wiley, D.D., one of the District Superintendents, and hereby express their deep sympathy for his bereaved widow and children.

"Dr. Wiley first entered the service of this Society in 1869, as Agent for East Tennessee. In 1874 he was transferred to North Carolina, his native State, and in 1876 South Carolina was added to his field. He was an influential minister of the Presbyterian Church South, and exerted this influence in advancing the interests of the Society throughout his field. His acquaintance with the prominent men of his native State was very large, and he enjoyed their confidence and esteem."

Societies Recognized as Auxiliaries, February, 1887.

With Names and Post Office Addresses of Corresponding Secretaries.

Butler Co. B. S., Kan., George Clark, El Dorado.
Cherokee Co. B. S., Kan., Ira D. Kellogg, Columbus.
Amherst B. S., Mass., Edward B. Marsh, Amherst.
Emmet Co. B. S., Mich., Wilbur F. Lawton, Petosky.

Deceased Members.

Rev. William Clark, D.D., Amherst, N. H.
Rev. Joseph Whittlesey, Berlin, Conn.
Rev. Solomon P. Snow, Long Plain, Mass.
Rev. James Brownlee, Carbondale, Ill.
Rev. Calvin H. Wiley, D.D., Winston, N. C.
Rev. James G. Hamner, D.D., Baltimore, Md.
Orville K. Hutchinson, New York.
Hon. David J. Cory, Findlay, Ohio.
Rev. Jacob Horton, South Gardiner, Me.
Rev. Peter H. Smith, Willsboro, N. Y.
Rev. David Nutten, Newark, N. Y.
Gen. D. D. Smith, Nyack, N. Y.
Mrs. Jane S. Van Zandt, Catskill, N. Y.
Mrs. Hester S. Emerson, Brick Church, N. J.
William T. Moore, Hartford, Conn.
Calvin Burr, New York.
Augustine Norton, Bristol, Conn.
Isabella A. Laidlaw, Ox Bow, N. Y.
Mrs. Charlotte B. Lathrop, Boonton, N. J.
Mrs. Eliza M. Van Mater, Holmdel, N. J.
Mrs. Mary A. Sawyer, Syracuse, N. Y.
Joseph Collins, Albany, N. Y.
Charles F. Bacon, Peoria, Ill.
Rev. James D. Lumsden, Petersburg, Va.
Mrs. Helen B. Stagg, Stratford, Conn.

Summary of District Superintendents' Reports for the month of December, 1886.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	133
Anniversaries attended.....	54
New Societies and Committees formed.....	2
Sermons and Addresses delivered for the Bible cause.....	148
Letters sent.....	2,083
Miles travelled on official duty.....	23,201
Donations and subscriptions secured for Bible cause.....	\$1,800 73

Summary of Bible Distribution in December, by 60 Colporteurs and 20 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,089	463
Miles travelled.....	12,355	3,981
Families visited by them.....	13,700	9,702
Families found without a copy of Scriptures.....	1,954	1,212
Families supplied by sale or gift.....	1,325	730
Destitute individuals supplied in addition.....	649	415
Number of books sold.....	5,758	1,774

Value of books sold.....	\$2,314 56	\$644 99
Number of books distributed gratuitously.....	1,416	975
Value of books distributed gratuitously.....	\$392 00	\$194 04
Contributions received.....	\$140 95	\$1,011 63

Summary of 62 Annual Reports of Auxiliary Societies, received in January, 1887.

Receipts from sales in twelve months.....	\$3,287 88
Receipts from collections and donations.....	3,910 63
Paid American Bible Society on book account.....	3,659 39
Paid American Bible Society on donation account.....	792 90
Expended on their own fields.....	1,753 78
Value of books donated.....	491 17
Value of stock on hand at date.....	6,975 95
No. of these auxiliaries reporting general operations.....	18
Collecting and distributing Agents employed.....	18
Families visited by them.....	38,047
Families found destitute.....	4,704
Destitute families supplied.....	817
Destitute individuals supplied in addition.....	603
Sabbath and other schools supplied.....	

RECEIPTS IN JANUARY, 1887.

LEGACIES.

Gardner, Mrs. L. M., late of Chicago, Ill.....	\$200 00
McGlashen, Alexander, late of St. Catharine, Ontario, Canada.....	50 00
Orelup, William, Jr., late of Cohoes, N. Y.....	4 00
Robinson, E. F., late of Tolland Co., Ct.....	25 00
Stratton, Elizabeth H., late of Philadelphia, Pa.....	3,622 66
Smith, Anson, late of Cattaraugus Co., N. Y.....	300 00
Taylor, Elisha, late of Cleveland, O.....	9 08
Van Raalte, Rev. A. C., late of Holland, Mich.....	57 50
Weaver, John P., late of Herkimer Co., N. Y.....	1,000 00
	\$5,248 24

CHURCH COLLECTIONS.

ALABAMA.

Alabama Conf., Meth. Ep. Ch. South	\$107 00
North Alabama Conference, Meth. Ep. Ch. South.....	96 05
A. M. E. Church.....	2 85
Florida Conference, M. E. Ch. South	17 82

ARKANSAS.

De Witt, Meth. Ep. Ch.....	4 00
Hamburg, Meth. Ep. Ch.....	2 00
Caddo, Meth. Ep. Ch.....	1 00
Washington, Meth. Ep. Ch. South.....	75
Star City Circuit, Meth. Ep. Ch.....	35
Marianna, Pres. Ch. and Sun. School	16 00
Lonoke, Meth. Ep. Ch. South.....	6 80
" Pres. Ch.....	6 45
Bethany, Association Ref. Pres. Ch.....	3 00

CONNECTICUT.

Woodbury, Meth. Ep. Ch.....	6 00
Old Lyme, First Cong. Ch.....	1 00

FLORIDA.

Florida Conference, Meth. Ep. Ch.....	2 00
St. John's River Conf., Meth. Ep. Ch.....	8 85

GEORGIA.

Collections at Meth. Ep. Ch. South...	137 30
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ILLINOIS.

Warsaw, German Mission Ch.....	2 00
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MASSACHUSETTS.

Lowell, Kirk St. Cong. Ch.....	40 00
Fall River, First Cong. Ch.....	27 25
Spencer, First Cong. Ch. and Society	13 00

MISSOURI.

Sedalia, First Cumberland Pres. Ch.....	4 46
" Meth. Ep. Ch.....	1 00

MINNESOTA.

Chatfield, Pres. Sunday School.....	5 19
Waseca, Meth. Ep. Ch.....	5 00

NEW YORK.

Schodack Landing, Reformed Ch.....	\$6 00
Java Village, Cong. Sunday School..	5 00
Aurora, Pres. Ch.....	15 35
New Paltz, Reformed Dutch Ch.....	60 00
Luzerne, Meth. Ep. Ch.....	21 38
Rhinebeck, Meth. Ep. Ch.....	300 00
New York, First Free Meth. Ch. Orchard St.....	8 00
Attica, Pres. Ch.....	38 25

OHIO.

Vermillion, Meth. Ep. Ch.....	3 00
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SOUTH CAROLINA.

John Island, Meth. Ep. Ch.....	1 00
Winnabow, Churches in.....	34 16

TEXAS.

Austin Conference, Meth. Ep. Ch....	7 00
Texas Conference, Meth. Ep. Ch.....	28 00
West Texas Conference, M. E. Ch.....	23 00
Southern German Conf., M. E. Ch.....	20 00

TENNESSEE.

West Tennessee Conference, Colored Meth. Ep. Ch. of America.....	9 10
Memphis Conf., Meth. Ep. Ch. South	10 50

WISCONSIN.

Chippewa Falls, Union Meeting.....	6 12
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\$1,107 95

GIFTS FROM VARIOUS SOURCES.

A Friend, Union Springs, N. Y.....	\$10 00
A Member of First Pres. Ch., Batavia, N. Y.....	50
Adams, T. L., Medina, Tenn.....	6 00
Auchincloss, Mrs. Elizabeth, New York.....	30 00
Alexander, William, New York.....	100 00
Collections by Colporteurs.....	140 95
" at Mankato, Minn.....	30 43
" at Powhattan, Ark.....	14 80
" at Culleoka, Tenn.....	21 00
" at Walnut Ridge, Ark.....	3 75
" through Meth. Ep. Ch. Mission, Sweden.....	35 13
Cash.....	1 90
Cushman, Margaret J. and Sister, Castine, Maine.....	2 00
Caldwell, Judge H. C., Little Rock, Ark.....	4 00
Culpepper, J. B., Macon, Ga.....	5 00
Cook, Rev. J. O. A., Macon, Ga.....	10 00
Dungan, Mrs. C. B., Cape May City, N. J.....	1 00
Friends, Poughkeepsie, N. Y.....	100 00
Holland, H., Westfield, Mass.....	2 00
Harris, Young L. G., Athens, Ga.....	50 00
Hayes, Rev. W. M., Talbotton, Ga.....	5 00
Hills, Clarissa, Nashua, N. H.....	5 00
Hubbard, Hiram, Chicago, Ill.....	10 00
Hubbard, Lucina, Oberlin, Ohio.....	4 00
Hibbure, D. S., California, Kan.....	25
Jay, Mrs. Elizabeth C., New York.....	150 00
J. N., Flushing, N. Y.....	28

Jane, John, Shallsburg, Wis.....	\$3 50
Jacobus, Charles, New Brunswick, N. J.....	10 00
Kimber, Mary S., Richmond Hill, N. Y.....	1 00
Kierstead, Maria A., Saugerties, N. Y.....	25 00
Landrums, J. B., Avails of Sale of Land Donated, Glasgow, Ky.....	502 25
Lemke, August F., Milwaukee, Wis.....	40
Lloyd, William F., Waycross, Ga.....	3 00
Masterton, W. E., Caledonia, N. Y.....	1 00
Marion, Union Meeting at, Iowa.....	12 75
Mueller, I. Christ, Lancaster, Pa.....	2 00
Pate, J. Thomas, Florence, S. C.....	10 00
Pond, L., Jewett, N. Y.....	30 00
Shibley, Sam'l P., Shibley's Point, Mo.....	1 00
Saunders, William M., Austin, Texas. Sale of House and Lot at Fairbury, Ill., given by J. L. Marsh.....	174 75
Winthrop, Robert C., Boston, Mass.....	50 00
Whiting, Myron, Kingsville, Ohio.....	25 00
Wallace, Alexander, Pittsburgh, Pa.....	1 00
Young, Rev. J. L., Monticello, Ark.....	50

\$1,626 20

INTEREST.

Charles N. Hayward Legacy, (Perpetual Trust).....	175 00
Jonathan Woodward Legacy, (Perpetual Trust).....	18 00
Invested Funds.....	263 30

\$561 30

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Athens, Ga.....	\$21 96	
Ataphoe Co., Col.....	12 25	
Arakhs, Ark.....	18 85	
Appleton City Bible Com., Mo.....	17 91	
Agency City, Iowa.....	15 00	
Ackley & Vicinity, Iowa.....	62 55	
Adair Co., Mo.....	15 00	
Adams Co., Ind.....	26 40	
Adams Co., Ill.....	155 19	
Anoka Co., Minn.....	38 13	
Ashtabula Co., Ohio.....	100 00	
Antelope, Neb.....	5 15	
Ashland Co., Ohio.....	118 69	
Anderson Co., S. C.....	19 54	
Arkansas City, Ark.....	1 40	
Albany Co., N. Y.....	449 44	
Brookfield, Mo.....	7 00	
Boone Co., Ill.....	27 53	
Branch Co., Mich.....	30 82	
Butler Co., Ohio.....	259 34	
Becker Co., Minn.....	23 63	
Brinkley, Ark.....	8 45	
Blue Ball Female, Ohio.....	30 00	
Brooklyn City, N. Y.....	150 00	
Blue Earth Co., Minn.....	113 26	
Berkshire Co., Mass.....	210 00	
Barboursville & Vic., W. Va.....	2 00	
Beechwood, Ohio.....	25 00	
Bristol and Goodson, Tenn.....	23 63	
Central, Cal.....	59 20	

Credited as Donation.		Credited on Account.		Credited as Donation.		Credited on Account.		Credited as Donation.		Credited on Account.	
Canaan Female, Ct.....		\$5 16		Keokuk Co., Iowa.....		\$13 55		Salem Bible Assoc'n, N. C....		\$52 31	
Cumberland Co., N. C.....		69 08		Kent Co., Mich.....		80 00		Sangamon Co., Ill.....		59 90	
Cabell Co., W. Va.....	2 00	5 35		Kennebec Co., Maine.....		25 00		Steele Co., Minn.....		99 10	
Covington Female, Ohio.....		10 35		Kenosha Co., Wis.....	28 00			Stearns Co., Minn.....		59 48	
Cass Co., Mich.....		13 00		Kansas Central Agency.....		1 20		Tennessee River, Ala.....		25 00	
Caldwell Co., Mo.....		9 45		Knightstown & Vic., Ind.		41 38		Taylor Co., W. Va.....	6 25		
Caldwell Co., N. C.....		16 65		La Salle Co., Ill.....		157 14		Texarkana, Ark.....		15 75	
Cotton Gin, Texas.....		51 19		Loveland, Col.....	3 45			Todd Co., Minn.....		10 85	
Christian Co., Ill.....		93 71		Larimore, Dak.....		26 00		Tazewell Co., Ill.....		13 90	
Cattaraugus Co., N. Y.....		147 36		Lawrence Co., Ohio.....		35 00		Texana and Jackson Co., Texas.....		88	
Clay Co., Ill.....		4 20		Lisbon & Vicinity, Iowa.....		25 00		Thorntown & Vicinity, Ind.		9 53	
Coweta Co., Ga.....		24 36		Lucas Co., Ohio.....		78 87		Union, Warren Co., Ohio.....		11 88	
Carroll Co., Ill.....		55 50		Lincoln Co., Tenn.....		86 51		Vermont.....		150 00	
Columbus City, Iowa.....		1 02		Lee Co., Ill.....		32 75		Virginia.....		150 00	
Columbia, S. C.....	50 00	45 09		Lake Co., Ill.....		33 39		Vigo Co., Ind.....		262 38	
Cuba, N. Y.....	30 00	50 69		Leclde Co., Mo.....		17 78		Vernor, Rev. W. H., District Superintendent, Ark.....		4 00	
Craven Co., N. C.....		28 72		Lee Co., Ark.....		9 41		Victoria Co., Texas.....		43 46	
Columbia Co., N. Y.....	30 00	44 12		Lorain Co., Ohio.....		142 10		Wheeling & Ohio Co., W. Va.		300 00	
Cass Co., Neb.....	18 35	43 60		Lonoke & Vicinity, Ark.....		9 35		Wyoming Co., N. Y.....		62 88	
Cowley Co., Ks.....		11 41		Louisville & Vicinity, Ky.....	125 00			Warren Co., Ill.....		113 01	
Clark Co., Ark.....		1 67		Montgomery Co., N. Y.....	210 00			Wirt Co., W. Va.....	3 75		
Connecticut.....		3 96		McIntosh Co., Ga.....		25 16		Wood Co., Ohio.....		19 83	
Clyde & Vicinity, Ohio.....		30 34		McLean Co., Ill.....		50 00		Westfield, Iowa.....		21 52	
Coshocton Co., Ohio.....		47 19		Monroe Co., Ga.....		10 70		Walker Co., Texas.....		21 12	
Cincinnati Young Men's, O.		312 95		Minneapolis Welsh, Minn....	12 66			Washington Co., N. Y.....	7 00		
Dalton, Ga.....		13 66		Miami Co., Ind.....		3 25		Wayne Co., Mich.....		45 77	
Davies Co., Ky.....		6 44		Merced Co., Ill.....	90 00	125 00		Westchester Co., N. Y.....		20 06	
Darke Co., Ohio.....		35 44		Macoupin Co., Ill.....		47 54		White Hall, Ill.....		11 95	
Davidson Co., N. C.....		47		Montgomery Co., Iowa.....		36 11		Winnebago Co., Ill.....		61 10	
Ennis Bible Com., Texas		20 25		Maryland.....		3,000 00		Wood Co., W. Va.....	3 00		
Exeter & Vicinity, Neb.....		25 10		Marshall Co., W. Va.....	26 28	7 05		York Co., Neb.....	4 50	52 50	7 50
Evans, Col.....	38 00			Michigan City, Ind.....		20 00		Ypsilanti & Vicinity, Mich..			
Elkhart Co., Ind.....		3 19		Maurycy Co., Tenn.....		77 83				\$10,194 63	19,400 07
Essex Co., N. Y.....		21 93		Monroe Co., N. Y.....		200 00					
Eagle Pass Co., Texas.....		14 64		McKenzie Co., Tenn.....		69 55					
Edwards Co., Dak.....		80		Mason Co., W. Va.....	21 78						
Friend & Vicinity, Neb.....		27 74		McPherson Co., Ks.....		42 51					
Fulton Co., Ind.....		5 25		Mecklinburg Co., N. C.....		53 00					
Franklin Co., Tenn.....		65 35		Menominee, Mich.....		2 10					
Franklin Co., Ind.....		44 46		Montgomery Co., Ind.....		50 00					
Freedom Welsh, N. Y.....		6 43		Myers, Rev. H. P., Dist. Supt., Ga.....		5 25					
Franklin Co., Mo.....		20 25		Maine.....		1,000 00					
Fayette Co., Ohio.....		2 59		Massachusetts.....	700 00	1,200 00					
First Bible Soc'y of Montana		62 34		Malden and Vicinity, W. Va.	15 10	11 89					
Forest City, Ark.....		13 68		Nashville, Tenn.....		533 95					
First Welsh (Keya Paha), Neb.....	10 00			Newport and Vicinity, Ky..		104 68					
Fort Valley, Ga.....		13 10		Northfield, Minn.....		89 60					
Fillmore Co., Neb.....		57 05		Navarro Co., Texas.....		18 70					
Gomer Welsh, Iowa.....	22 91	2 01		New Hampshire.....		779 32					
Galveston, Texas.....		28 85		New York.....	7,500 00						
Green Co., Wis.....		15 00		Oconto Co., Wis.....		18 00					
Genoa, N. Y.....		1 10		Orange Co., N. Y.....	342 04						
Garrard Co., Ky.....		30 05		Ontario Co., N. Y.....		50 00					
Griffin, Ga.....		25 00		Otsego Co., N. Y.....	200 00	100 00					
Gage Co., Neb.....		106 35		Otoe Co., Neb.....	67 30	54 83					
Gallia Co., Ohio.....		5 36		Oxbow, N. Y.....	30 00	12 00					
Grant Co., Ind.....		21 44		Oregon.....		132 06					
Grandhue Co., Minn.....		97 00		Oneida Co., N. Y.....		75 00					
Gallatin Co., Ill.....		42 75		Parker, Rev. Z. A., Dist. Supt., Ala.....		63 99					
Henry Co., Tenn.....		40 01		Putnam Co., W. Va.....	8 40	12 87					
Henry Co., Ill.....		50 00		Pierce Co., Ga.....		7 65					
Higginum & Vic., Ct.....		10 00		Portsmouth, Va.....		165 32					
Hamilton Co., Tenn.....		21 85		Peoria Co., Ill.....		17 82					
Henry Co., Iowa.....		32 17		Porter Co., Ind.....		40 75					
Harris Co., Texas.....		20 00		Perry Co., Ill.....		54 87					
Hudson Co., N. J.....		31 05		Pennsylvania.....	2,511 15						
Hunterdon Co., N. J.....		97 14		Rooks Co., Kas.....		40 00					
Hennepin Co., Minn.....		273 67		Randolph Co., Ill.....		288 46					
Humboldt Co., Tenn.....		30 00		Randolph Co., Ga.....		11 30					
Harper Co., Ks.....		10 23		Radnor Welsh, Ohio.....	90 01	4 99					
Hempstead Co., Ark.....		1 74		Rocky Creek, S. C.....		14 25					
Henry Co., Ga.....		20 00		Rock Island Co., Ill.....		26 58					
Howard Co., Ind.....		61 63		Rising City, Neb.....		1 30					
Huntington Co., Ind.....		28 09		Smith, Rev. E. G., Dist. Supt., Ill.....		8 00					
Huntington & Vic., W. Va..	36 51	13 95		Salem, Ohio.....	30 00	15 62					
Indiana Bible Association of Friends, Ind.....		66 46		St. Louis, Mo.....		200 00					
Indianapolis Female, Ind.....		65 01		Steuben Co., Ind.....		20 00					
Jones Co., Iowa.....		6 57		Sharon, Conn.....	50 00						
Jefferson Co., Ala.....		43 00		Satine Co., Ill.....		81 75					
Jackson Co., Ark.....		16 19		Savage, Rev. Geo. S., Dist. Supt., Ky.....		4 73					
Johnson Co., N. C.....		6 70		South Haven, Mich.....		23 30					
Johnson Co., Neb.....		24 35		St. John Co., Fla.....		2 28					
Jackson Co., Texas.....		8 15		South Bend Bible Com., Neb.		8 15					
Jefferson Co., Ind.....		79 15		Steuben Co., N. Y.....		50 00					
Knoxville, Tenn.....		101 43									
Kalamazoo Co., Mich.....		100 00									

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GRANTED.

Barnes William, Newbury, Ks.....	3 75
Calhoun, Rev. J. C., Sabine Pass, Tex.	10 00
Cong. Sunday School and Publishing Society, Boston, Mass.....	3 65
Kansas Central Agency, Ks.....	19 63
London Missionary Society, Samoan Mission.....	179 78
Meth. Ep. Church Mission in Sweden Presbyterian Board of Publication, Philadelphia, Pa.....	122 14
Rensselaer Co. Sun. Sch. Union, N.Y.	24 20
Robertson, Mrs. A. E. W., Okmulgee, Indian Territory.....	2 55
Robertson, Elias, San Antonio, Texas	8 00
Thirkfield, W. P., Atlanta, Ga.....	60 00
	21 60
	\$455 30

SALES BY VARIOUS AGENCIES.

Cuba Agency, Cuba.....	51 67
Mexico Agency, Mexico.....	1,140 68
Sales by Colporteurs.....	2,220 20
	\$3,512 55

MISCELLANEOUS.

Retail Sales.....	2,708 54
Trade Sales.....	4,476 59
Record Subscriptions.....	24 92
Rentals.....	2,690 80
Oren Johnson Legacy, Additional Perpetual Trust.....	2,000 00
Sundries.....	1,325 47
	\$13,236 32

SUMMARY.

Legacies.....	5,248 24
Church Collections.....	1,107 93
Gifts from Various Sources.....	1,626 20
Interest.....	561 30
Auxiliary Societies as Donations.....	10,194 63
“ on Purchase Acct. 19,400 07	
Avails of Sales by those to whom Books have been granted.....	455 30
Sales by various Agencies.....	3,512 55
Miscellaneous.....	13,236 32

Total Receipts in January.....\$55,842 59

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER McLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE, JR.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied *with payment*, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, <i>Birmingham, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, D.D., <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, <i>Oakland, Cal.</i>
Georgia.....	Rev. HERBERT P. MYERS, <i>Fort Valley, Geo.</i>
Illinois.....	Rev. E. G. SMITH, <i>Morrison, Whiteside Co., Ill.</i>
Indiana.....	Rev. W. J. VIGUS, <i>Wabash, Indiana.</i>
Iowa.....	Rev. JOHN HOOD, <i>Cedar Rapids, Iowa.</i>
Kansas.....	Rev. S. D. STORRS, <i>Topeka, Kansas.</i>
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., <i>Covington, Ky.</i>
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, <i>Appleton, Wis.</i>
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North & South Carolina.....	
Ohio.....	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
West Virginia.....	Rev. THOMAS COTTON, <i>Moundsville, W. Va.</i>

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1887, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.